THE JUNIOR and THE CHURCH

BY

REGINA MAY CAMERON

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DEDICATION

To my son
William Bruce Cameron
the right guidance of whose growth in
Christian character has been the
strongest incentive to my
work in religious
education.

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FOREWORD

THE purpose of this little book is to emphasize afresh the importance of bringing children into close personal touch with the spiritual forces of the church during the strategic, habit-fixing years.

While growing out of my own experience as a teacher and as an observer of children, the manuscript originally was prepared as a thesis and presented to the Faculty of the College of the Bible, Phillips University, as a requirement for the degree of Master of Arts in the Department of Religious Education.

For the sake of background and perspective, it has seemed necessary to study the Junior himself, his relation to the home, to the school and to the church of the past. Some outstanding methods being used to-day by various religious bodies to secure church attendance will be discussed, and, finally, the writer's own conviction in the matter, together with a program which is being used by the University Place Christian Church, Enid, Okla. The present unsettled attitude toward the Junior is too evident to permit of any dogmatic statement; but a program of this kind, it is believed, will be more nearly suited to general use than the specialized types.

While this thesis was presented to the Faculty of the College of the Bible, Phillips University, as a requirement for the degree Master of Arts, that has not been the only occasion for its existence, nor has it been of sudden or of sporadic growth. On the contrary, its origin is traceable to personal interest of long standing, hence it is the culmination of a number of years of intimate association with children as their friend and teacher in both secular and church schools.

This association has deepened the conviction that there is a disparity between our preaching and our practice relative to children, and this thesis is sent forth as an attempt to bridge that chasm. It makes no great claim to originality. Others have written widely on the subject. Whatever of merit may attach itself to this treatment of the subject will come from the impetus that it may give to the determination on the part of its readers to follow the example of Jesus, the master Teacher, who "took a little child and set him in the midst of them."

AN APPRECIATION

A SENSE of obligation impels the acknowledgment of the assistance of many friends, both known and unknown to the writer. This includes those who so courteously replied to her questionnaire, giving information on the present status of the Junior.

The services of Miss Josephine Walker, her Junior Department, and Rev. T. H. Mathieson, pastor of the University Place Christian Church, Enid, Okla., have been invaluable. Only by their hearty co-operation was the experimental work made possible.

For "the franking privilege" of all library materials and for valuable advice concerning the many details of physical arrangement, the writer is under lasting obligation to the University librarian, Miss Alice See.

Especial thanks are tendered to Prof. Wilfred E. Powell, head of the Department of Religious Education, Phillips University, Enid, Okla., under whose direction this thesis was prepared. His interest was unfailing, his patience inexhaustible, his counsel unerring.

Last, but by no means least, the writer recognizes her obligation to her husband, whose interest in her advancement has made possible the necessary reorganization of the household to accommodate her study schedule.

REGINA MAY CAMERON.

I.

THE JUNIOR HIMSELF

"To such belongeth the kingdom of God."—Mark 10:14.

WHO is this Junior who presents himself for our consideration? Dr. J. M. Millard says that he is "a conglomerate of twenty thousand wiggles, and each wiggle has a personality." Equally true is it that he is a compilation of a thousand influences from without and from within; the projection of all his ancestors, especially of the two preceding generations. Viewing merely his six immediate ancestors with their varying mental and physical endowments, it is not difficult to account for the personality of those twenty thousand wiggles.

The Junior we are to study is to be found in the fourth, fifth or sixth grade of the public school, and is approximately nine, ten or eleven years of age. This is a very significant period in the development of the individual. It is characterized by good health and abundant energy. Physical growth, which has been rapid, is now retarded. There seems to be a disposition on the part of nature to relax before entering upon the strenuous period of adolescence which is to follow. But, while bodily growth is slower, the

law of compensation still holds, and moral and social development is accelerated.

Self-assertion.—This is very noticeable in the spirit of independence and aggressiveness. This self-assertiveness often manifests itself in "talking back," if not in actual disobedience. The child is termed "self-willed" and "contrary" when he is only following the course of nature and is attempting to realize his selfhood.

So strong is the feeling of independence during the Junior period that very little team play is engaged in. Rivalry and competition enter largely into the group activities. Personal achievement ranks first with our Junior. Many kinds of games are played at this stage in his development. This is due probably to the fact that some of the games of middle childhood are still enjoyed, while new ones are constantly being learned. Not much in the way of inventiveness characterizes this period, but so great is the imitative faculty that to see a thing done is to do it.

Energy.—So much energy that must be got rid of is stored up that we may regard play as the Junior's safety-valve. Sometimes he gets the name of being mischievous, when he is merely letting off steam! While physical activity is the background for most of the games, especially for the boy, there is a growing appreciation for the quieter amusements, such as puzzle games, guessing games, questions and answers, picture shows. At this time, also, the language craze strikes deep. Signs and symbols are employed, finger

language and "pig-latin" are perfected to a remarkable degree.

Group Tendency.—The gang spirit is prevalent. Informal groups, and more or less formal clubs, are organized by both sexes. With this comes a new force in the child's life. Heretofore his opinions have been derived from his parents and teachers, and their actions have been imitated. Now he chooses as his model the one of his companions who excels in some chosen sport; one who shows great physical prowess or some one chosen by the "gang" which has become his court of last appeal. His loyalty to it is unshakable. He will defy an outsider, brave the censure of his elders, even endure physical punishment, rather than betray one of the "fellows." This loyalty is the root of later devotion to principle, for, though his conceptions are often distorted, at heart our Junior is honest, true, just. He has a keen sense of consistency, and is quick to discern its absence in others.

What has been said about the gang applies particularly to the boy, but the girl also has her social crowd, which is the mold from which her opinions come. Her ideas of dress and conduct are no longer derived from her mother. She wants to do what the "crowd" is doing, for she, too, is experiencing the unfolding of personality.

Imitation.—Both boys and girls are beginning to form ideas. These first ideas are necessarily concrete. The one who can do things is the hero, and the adoration accorded him is but childhood's way of paying

homage to achievement. The instinct of imitation impels the Junior to reproduce the deeds of his hero. Though some maintain the contrary, he will just as readily follow the right as the wrong example if it is as vividly presented to him. His love of approbation goes a long way toward solving the problem of directing his activities. In one of our Southern cities the Scoutmaster was a man who loved and understood boys. He was "Uncle Tom" to all children. The one all-encompassing ambition of the boys was to receive a word of praise from him, and to become old enough to be a Scout.

Susceptibility.—Juniors are very susceptible to environment. Suggestibility is inherent in a higher degree than is always apparent. The habit of inhibition has not been established to any considerable extent. His impulse is to do, and his tendency is to feel like those around him.

Another outstanding characteristic of the Junior is his freedom from affectation. He will speak the truth in all frankness, often to the embarrassment of the ones addressed. At the same time he may possess a real affection for those same persons. Illustrative of this is his free discussion of the age, clothing or physical defects of his family and friends. His sympathy and affection include his playthings, especially animals. How a boy loves his dog! It may be a most unattractive specimen to an older person, but, if it is abused and seeks protection and comfort from its master, no amount of argument is sufficient to establish its inferiority in the boy's sight.

The girl's affection and care for the oldest, most dilapidated doll in her collection is but a manifestation of the mother instinct to give especial attention to the unfortunate child.

Religious Aptitude.—One other positive characteristic of our Junior merits more than casual consideration—that of his religious aptitude. Religious he is in a very marked degree, though not in the same way that adults are religious. While there is not a definite religious instinct, the combination of other instincts makes it practically impossible for our Junior to be other than religious, and gives us a basis for his training. Let us hold this in mind until we come later in our study to look into the need for cultivating this religious germ.

Negative Qualities.—We are sometimes inclined to overlook the negative qualities of later childhood. We shall need to remember that our Junior is deficient in experience and in reasoning; that he has not yet had opportunity to develop the power of sustained attention except where his interest is keen; that his patience is quite limited; and abstract thought is almost wholly impossible. His standards of right and wrong will differ from those of his elders, for he has not yet acquired the ability to see both sides of a question, and is thus deficient in critical judgment.

Let us, then, as his observers and teachers, give him due credit for all his positive faculties, and with faith and patience help him to make up his deficiencies until he shall come to the "measure of the stature of the fulness of Christ."

II.

THE JUNIOR AND THE HOME

"Take heed to thyself and to thy teaching."—1 Tim. 4 : 16.

THE foregoing discussion attempted to present, as far as possible, the characteristics which the Junior displays when he is free from restraint of authority. The purpose of the present study is to view him in the smallest sphere of his activity—the home; to find out what his real place in the home is, and how he reacts toward it.

Homes are of such diversified character that it may be well to group them with respect to their attitude toward children, remembering that between the groups there is no broad nor clearly defined line of demarcation. For our purpose the two extremes will suffice.

Severe Discipline.—Consider first the home in which discipline is severe; the authority of parents must not be questioned; prompt obedience to commands expressed and unexpressed is exacted.

What will be the Junior's response to such treatment, his attitude toward his parents? To answer correctly, we must keep in mind the characteristics previously discussed. Normally, he is coming to the

stage of his development when he is beginning to realize his own personality. He is learning to think for himself and to make comparisons. His independence is asserting itself. If, then, as is but natural, he wants to know why certain acts are prohibited, and is given no reason except the "because I say so" of his parents, there will be friction. If he does not rebel openly, in all probability he will do so in his heart, and a breach is made between parents and child which, like

> "The little rift within the lute,
> By and by will make the music mute,
> And, slowly widening, silence all."

No Discipline.—The other extreme is the home in which the child is supreme dictator, either because of a mistaken sense, on the part of the parents, of his individuality, which must not be hindered in its development, or because the parents are not willing to pay the price of eternal vigilance and consistency necessary to the right training of the child. In either case, the result is the same. The negative qualities are operative. The Junior is lacking in experience; his reasoning is not logical; his patience is easily exhausted; his attention is unsustained for any very appreciable period; his judgments are unsound—hence we find chaos in the home, and the child is not always to blame. Would it not be wise for parents first to examine themselves?

Either of these types may be a Christian home, at least nominally so, and the parents may think they

are doing what is best for the child. Their fault is not one of purpose, but of judgment.

The real home is a moral and religious community in which each individual has rights and privileges with corresponding responsibilities. Where there is no law, or where obedience to the will of some superior person is secured through compulsion, the real educational opportunity of the home is forfeited. It is not through mere conformity, but through exercising the functions of a member of the family community, that the character of the child is developed.

The Family a Community.—Professor Coe very fittingly says: "The starting-point for solving this whole problem of uniting gentleness with firmness, joyousness with obedience, is the conception of the family as a community rather than a mere collection of individuals. Community life implies mutual giving and receiving, helping and being helped, and also the submission of every member to the necessary conditions of a common life. Law is involved in the very idea of the family as a community. It is not necessary to introduce any legalistic or judicial notions of authority; the authority of family law lies open to the sight of the family itself. . . . It is simply mutual helpfulness so organized as to execute itself with efficiency. Hence the parents take their place within the family, not as the source of its law, but as subjects of it. Sharing the life of obedience with their children, they teach most effectively the lesson of respect for law. The fact that children must obey before they understand the rea-

sons for obedience need not produce any sense of being arbitrarily dealt with, for their suggestibility enables them to assume both externally and internally the attitudes of those who surround them."

Looking upon the home as a community will help to solve most of the problems that arise in dealing with the Junior. His interest in collections of all kinds, from postage-stamps to garter-snakes, has manifested itself. His right as a member of the home community entitles him to a place in which to store his property and insures him that it shall remain unmolested. On his part he must see to it that his collection does not infringe upon the rights of others. Before criticizing the Junior we should give attention to the home from which he comes, for he is molded more by the unconscious influences with which he is surrounded than by the formal teaching given him. He reflects the lives and thoughts of his elders, and is quick to respond to sympathetic treatment.

Home Religion.—The home is the best institution for religious teaching, but in the home where Christ is professed, but not lived, it is not easy to interest the Juniors in becoming Christians. They readily discern inconsistencies. There is no attraction for them in merely "belonging to the church." They are advocates of the principle, "Show me your faith by your works." Childhood is nature's time for habit formation, and the Junior age is the strategic time for the crystallization of the habits we desire to be permanent. The majority of folk, according to

Professor Pratt, are religious "because they were taught to be religious," because they were "submerged in a medium until they had absorbed it." Hence, the child is what the home is. The impulse of imitation is irresistible, and the result of imitating acts of devotion is to produce the corresponding emotions. The whole question of "the Junior and the home" may be summed up in the words of Solomon: "Train up a child in the way he should go, and even when he is old he will not depart from it."

III.

THE JUNIOR AND THE SCHOOL

"The fear of Jehovah is the beginning of knowledge."—Prov. 1:7.

CURRENT among public-school teachers is a saying that they can judge the homes of their pupils by their conduct. This statement needs some qualification. Other things being equal, it is true, but other things are not always equal. Children do reflect their home training to a marked degree. Any observer is able to distinguish attitudes, bodily movements and expressions copied from inmates of the household. This is more noticeable in the Primary than in the Junior grades, and more noticeable in all grades when the children are not conscious of observation. We have already mentioned the spirit of independence in thinking and acting that begins to develop in the Junior.

Outside Influences.—Home influences are being more and more modified by contact with the outside world, so that as soon as the boy or girl is outside the bounds of the severely disciplined home he or she may react to the other extreme merely from a sense of relaxation, and thus cause more disturbance in school than the one who has not been under home

restrictions. This latter one, from motives of his own, may seek to gain the good will of the teacher. A typical illustration came under the observation of the writer while employed as a teacher in the public schools.

Illustration.—Tucker delivered papers and mowed lawns for spending-money. He obeyed at home because he was commanded to do so, or was severely punished for disobedience. At school he was the terror of his fifth-grade teacher in spite of the fact that he received double punishment when his misdemeanors became known to his father.

Robert Henry had all the spending-money he wanted; drove his own high-powered racing-car; made annual reservations at the theater, and was under no authority. In spite of their parents, both boys were lovable fellows.

"Miss Mary" was an ideal teacher for the fourth grade. She was a champion tennis-player, delighted in hiking to "Spindle-top," could eat more "hot dogs" than any of the gang, and had a collection of foreign coins. Besides this she possessed rare qualities as a musician—a beautiful, sympathetic voice, and the ability to sing ragtime on demand. Needless to say that her judgment of the homes of her pupils was all on the credit side of the ledger. All went well with our boys until they were promoted to the fifth grade, over which "Miss Hannah" presided. While she was an excellent instructor, with far more experience than "Miss Mary," her chief interest was in having her pupils master the course of study outlined by the

superintendent so as to insure her retention on the teaching force and to merit a recommendation for an increase in salary.

Soon after promotion, when Tucker was making things merry, Robert Henry appeared at school with a large, highly ornamental box of chocolates. Contrary to his usual procedure, he declined to share it, explaining in a lofty manner that it was for "Miss Hannah." Tucker was amazed and said in his blunt fashion: "Why, do you like her?" With a superior smile, Robert Henry replied: "Ugh! I'm not studyin' about liking her. I want her to like me." And, tapping his box of candy lightly, added: "Boy, that ain't candy; that's policy."

Teamwork.—Responsiveness to environment is further illustrated by the weekly fire-drill. Regardless of what he is engaged in doing, when the alarm is sounded, each pupil must take his place in line and march at the command of the teacher. A very high percentage of all the activities of life are matters of habit. The routine of school work, regular periods for recitation and study, approbation for work well done, high marks, special privileges, all contribute toward the formation of habits. Neatness, promptness and accuracy are fostered by the careful teacher. In most public schools punctuality is made a prime virtue. In the school system to which reference has been made before, the tardy pupil was ostracized by his classmates. During six years' experience the writer recorded only one case of tardiness. That one offender was a child who had just moved into the

city, and had not learned of the strong sentiment in favor of punctuality.

Was that record maintained in the Bible school? To ask the question is to answer it. No one seemed really to care if the pupils were tardy at Bible school. The teachers themselves were not above being late. Indifference was likewise manifest toward the preparation of lessons and care of materials. Church schools have made a serious mistake in not keeping abreast of the public schools in the expectations of Juniors. Some one will say "the church school has no authority." That is a false notion. It has as much authority as it will use, and more. It is not authority, but leadership, that is needed. Children capable of solving problems in fractions and percentage on Monday have been deemed incapable of preparing lessons or even listening to any real instruction on Sunday, and underestimating their abilities has not been conducive to much effort on their part.

Drill.—The public school gives much time to drill in the formal subjects—arithmetic, spelling, penmanship. This is the time when it is easiest to fix habits. Reading has become sufficiently easy to afford enjoyment. Memory is at floodtide. Forms of language and selections of literature are stored in the mind with ease and pleasure. Some schools include a few Bible passages, but generally this is not permitted. The Bible school must supply this material if the home can not be depended upon to do it.

Juniors and Music.—Music, perhaps, comes nearer to making a universal appeal to humanity than any

one thing. What kind of music do Juniors enjoy? What kind of music do we hear in our grade schools? If it is a well-organized school system that we visit, we will find a Victor with records carefully selected and graded for teaching musical appreciation. During the singing period we will find both boys and girls taking an active interest in the lesson. The opposite condition is the exception. (This statement is based upon the writer's experience as supervisor of public-school music.) What is the reason for this hearty participation in the music lesson? There are a number of reasons, but two only will be given. The first is that all children **like** to sing when they have a sympathetic leader, and the second is they like to sing **what** they like to sing. Some favorites with our Juniors are:

"The Wind."
"The Sea Shell."
"The Swing Song."
"Granddaddy Long Legs."
"Boy Scouts."
"Fire Alarm."
"Old Glory."

In these songs action and rhythm abound, and the sentiment is not babyish. A decided contrast was observed in a Bible school that was visited recently. The superintendent scolded the children because they would not sing "Jesus Wants Me for a Sunbeam." A robust boy nine years of age muttered that he didn't want to stay down there (in the basement) and sing that old baby song; he wanted to go up-

stairs where the men were. The sympathy of the visitor was with the boy. Unfortunately, there are not many religious songs that are so written as to make Juniors, especially Junior boys, like them. They do like "Onward, Christian Soldiers," "True-hearted—Whole-hearted," and "America the Beautiful."

Grading Overdone.—In our zeal for graded material, we have sometimes gone too far. It is a mistake to think that the child must see the purpose and value of all that he learns. He will have an appreciation of much that he can not understand. A child three years of age repeatedly asked to have "Holy Night, Silent Night," sung to him. Next among his favorites was Eugene Field's "Beautiful Red, Red Drum." Just how much those songs meant to him could not be determined, but it is certain that such phrases as "Shepherds quake at the sight," and "The booty the Injuns got," were entirely unintelligible. We are not advocating the old school method, which required pupils to perform tasks regardless of interest, supposing that mental discipline was being gained—no adult, and certainly no child, can put forth his best effort when acting under compulsion—but we are insisting that the Junior is as capable of mental exercise and of physical control on Sunday as he is on Monday. He is as sensitive as a mercurial barometer, and will respond to his atmosphere as readily. He is not the same Junior in Bible school that he is in public school, because the school atmosphere is different. We have overlooked the fact that he usually does what is expected of him five days of each week. We

must begin to expect more of him on the other days, so that his life will appear the continuous process that it really is. His religion is not capable of being pigeon-holed during the week and produced on Sunday when he dons his best clothes. Frequently the very opposite effect is produced by Sunday attire. The girl becomes self-conscious, and displays her new ribbon with pride, while the boy is made miserable in starched collar and new shoes.

John Dewey, in "My Pedagogic Creed," says: "I believe that the school is primarily a social institution. Education being a social process, the school is simply the form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. I believe that education, therefore, is a process of living, and not a preparation for future living." A somewhat similar view is taken by William James, who, in his "Talks to Teachers," says:

"Education can not be better described than by calling it the organization of acquired habits of conduct and tendencies to behavior." If we accept these definitions, we will do well, in dealing with Juniors, to give more attention to their relations to the school that we may reinforce and supplement the habits being formed so that they may count for most, for, after all, as Monroe says:

"The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?'"

IV.

THE JUNIOR AND THE CHURCH OF THE PAST

"For to you is the promise, and to your children."—Acts 2:39.

THE Hebrew Child.—That we may be better able to understand the present-day attitude of the church toward the child, it is well that we examine briefly the attitude which has obtained during the periods of her past history.

If we accept Nicholas Murray Butler's definition of education as a "gradual adjustment to the spiritual possessions of the race," we come at once to appreciate the position of the Hebrew child throughout the entire history of that people. He was considered an integral part of the religious community from the hour of his birth. Ceremonies connected with circumcision, purification of the mother, weaning the child, gave him a definite connection with the church in his infancy. Philo says that children "were from their swaddling-clothes, even before being taught either the sacred laws or the unwritten customs, trained by their parents, teachers and instructors to recognize God as Father and Maker of the world," and that "having been taught the knowledge (of the laws)

from earliest youth, they bore in their souls the image of the commandments." "To the pious Jew the knowledge of God was everything, and to prepare for or to impart that knowledge was the sum total, the sole object of his education." A common purpose blended into one his national and his family life.

Trained in the Home.—To quote from Edersheim's "In the Days of Christ": "On every side (in Jewish towns) there was evidence that religion was not merely a creed, nor a set of observances, but that it pervaded every relationship and dominated every phase of life." The Mishna fastened on the doorpost, morning and evening devotions, private and family prayers and domestic rites, all made their impression on the child before he could speak. When he was old enough to ask questions about these things, he was not given a creed, but was told a story. A story in which he, too, had a part. A story of his ancestors and their deeds and of his relation to God through a covenant made long before, and of the privileges and duties that were his by right of birth into Jehovah's chosen nation. His religious ties, having their origin in the ages past, were never broken, but were strengthened with the passing years. At the age of twelve he was presented in the temple, and added privileges were accorded him. At that very suggestible period of his life, the elaborate service of the temple could not fail to make a deep impression on the child.

In Jesus' Day.—It was into this religious atmosphere that Jesus was born, grew to manhood, began

His ministry and established His church. We may expect, then, to find the position of the child in the early Christian church to be very much the same as that of the Jewish child in the Jewish church. Such passages as "Lydia and her household," "The jailor and all his house," seem to point to that fact. Early Christian life in its segregation was in reality a school teaching by practice the higher principles of virtue as given by Christ. The entire life of the child was spent in this Christian atmosphere. The conduct of his family and community was a constant testimony to the power of Christ. He was constantly in the school of religion, so that He never knew Himself as being apart from it.

Ecclesiastical Influence.—In his admirable book, "Education in Religion and Morals," Professor Coe says:

"The Jewish church was kept close to the child by the fact of blood; the early Christian church by the pressure of environment as well as by the enthusiasm of a new faith. In both cases religion was a life in which the child shared from the start. But Christianity as a universal religion had to forego all the educational power of the tribal and national sense, and as a conquering religion it lost the cohesive influence of persecution.

"Furthermore, it withdrew the church from the child. The practical effect of ecclesiasticism is that spiritual life ceases to be a homespun, every-day matter; it is something centered yonder in the church or the priest. . . . There comes a sharp separation between the sacred and the secular, and Christ

is supposed to speak through the lips of a particular set of men in particular places and at particular times."

Christianity's contact with Greek learning gave rise to the catechetical schools. These schools, by their attempt to harmonize heathen philosophy with Christian religion, put further distance between the church and the child. Even the Catechumenate, which had been an effective means of training those who had not been admitted to full membership in the church, declined when infant baptism and the confirmation came into use. The study of Greek literature led to heresies and the consequent formulation of dogma as a test of faith. These were far removed from the spontaneous interests of childhood. More attention was given to the profession of faith than to the practice of the precepts of Christianity.

As a revolt against the increasing corruption in the church monasticism arose. By its very nature and purpose it was incompatible with child life. Children do not naturally manifest any tendency toward asceticism. They draw no clear distinction between commands and advice. Martyrdom does not particularly appeal to them, nor are they especially attracted by the idea of poverty and obedience. While we find an occasional monk like Jerome, who was interested in the Christian training of children, the chief concern of the monastics was to mortify the flesh in order to glorify the spirit.

Mysticism, with its stages of purification, illumination and perfection, was no more closely related to

the growing child than its successor scholasticism, with its attempts to standardize knowledge. No doubt great service to humanity was performed by such men as Anselm, Abelard, Thomas Aquinas and Peter the Lombard, but the very crystallizing of religion into "Summa Theologia" and "Sententiæ" put it beyond the comprehension of the child, and the gulf continued to widen.

Strange to say, this gulf was not spanned by the Reformation. Luther, with his advocacy of direct access of the soul to the truth of God, demanded universal education. Comenius attempted to discover the natural law of mental development. Nevertheless, in their attempt to free the soul from dogmatism, these reformers soon set up a new dogmatism. Even a casual examination of the creeds and catechisms that arose will reveal their utter unfitness for teaching young children to know God as their Father and Jesus as their daily companion.

What Catholics Did.—The Catholic Church, aroused to action by the spread of the Reformation, turned her attention to the education of her children, which policy she has continued to pursue with such success that no appreciable inroads upon her territory have been made since the days of Loyola. To this wise teacher is credited the statement that "education is not a question of making religious men, but the religious making of men." The Catholic Church maintains that if you will give her control of the children until they are seven years of age, you may have them thereafter. In this country we are accus-

tomed to accord to the State first right to the school-time of her children, but there are sections in which the State must give way to the Catholic Church at stated times and seasons when religious instruction is to be given. This church subordinates everything to the religious instruction of her children. Deny her the right to do so as we may, and object to her policy as we do, the fact remains that she continues to press her claim against all opposition.

Effect of Doctrines.—Another potent factor in widening the gap between the church and the experience of the child was the theology of St. Augustine, especially his doctrine of salvation. His conception of inborn sin, penalty and judicial procedure permeated the whole church—Roman, Lutheran, Anglican and Calvinistic. Only two classes were recognized—"the saved" and "the unsaved." One plan of salvation was held out alike to the hardened sinner and the young child. Little wonder, then, that we find such cases as Bunyan and Brainard spending years in miserable searching for some indefinable experience of conversion. The words of Jesus, to all intents and purposes, had been paraphrased to read: "Except ye become as grown men and become converted, ye can in nowise enter the kingdom of heaven."

Back to the Child.—Among the first influences leading the church back to the child were the revivals and work of Zinzendorf, in Germany; of Wesley and Whitefield, in Great Britain, and of Edwards and Whitefield, in the United States. Zinzendorf and Wesley realized that no revival could be permanent

in its results, nor any reformation abiding, unless the young were reached and systematically trained in the principles of Christian living. Zinzendorf and his co-workers preached directly to children. Great numbers of them were gathered into the church fold and given personal instruction in small groups under the care of special teachers. Wesley laid great stress on the work among children and on class instruction of his converts. He said: "Unless . . . we can take care of the rising generation, the present revival of religion . . . will last only the age of a man." He admonished his preachers, whether they liked it or not, to spend an hour a week with children. This preaching to children was looked upon as a new thing. The Scripture sayings, "A little child shall lead them" and "Thou didst hide these things from the wise and understanding and didst reveal them unto babes," had been forgotten—crowded out of the mind by other matters. In their zeal for a great harvest, the most fertile soil had been overlooked. The church did not keep pace with secular educators, nor did she make use of the principles discovered by them. It was left for us in modern times to appreciate the prophetic utterances of these educational philosophers who advanced the theory that "nature is the progressive unfoldment, not only of material structures, but also of human values." They held the view that human life is subject to the same laws of development that produce the towering oak from the tiny acorn. In other words, all that can ever be in man's world is implicit in nature. Sir Francis Bacon identified relig-

ious processes with those of nature. Comenius, in "The Great Didactic," maintains that the roots of piety are present in us from the beginning. He says: "If we deny that we, with our offspring, are unfit for the kingdom of God, how was it that Christ said of children that theirs was the kingdom of heaven? Or how can He refer us to them, bidding us to become as little children, if we wish to enter the kingdom of heaven?"

Pestalozzi not only believed in the innate religious qualities of the child, but also in the necessity for cultivating those qualities throughout the entire educational process.

Froebel gives us the most complete expression of this belief in the essentially religious nature of children, and of it unfolding through education.

Robert Raikes' Movement.—The Sunday-school movement was inaugurated by Robert Raikes as a purely philanthropic enterprise, and in Europe it has continued to be conducted very much along missionary lines. The odium of its humble origin remains even to-day. In America, possibly because of its more democratic form of government and of society, the Sunday school found more ready entrance into the church and early became one of its most valuable agencies. In 1824 the American Sunday School Union, which was destined to exert such nation-wide influence, was organized. The purpose in the main was "conversion," but teaching more or less adapted to that purpose was systematically carried on. We can not go into the history of the

Sunday school, glorious as that history has been. Suffice it to say that it was the agency through which the church began to retrace her steps over the long distance that had separated her from the child. This distance was not to be traversed in one generation, nor in two. Not all Christian leaders had the vision of a Haley nor the understanding of educational principles of an Eggleston or a Vincent. Long and tedious has been the process, but progress, though slow, has been steady. In every generation there have been those who have caught the true spirit of Christ in regard to the child and have tenaciously held on in spite of difficulties. One such prophet and seer was Horace Bushnell.

Bushnell and Others.—Surrounded on all sides as he was by Calvinistic theology, Bushnell took a definite stand against the idea that the child is a child of wrath until such a time as he shall by some miraculous experience become the child of God. He emphasized the importance of Christian training in the home. He contended for the principle that "a child ought to grow up a Christian and never know himself otherwise." Had Christian leaders everywhere been able to grasp this conception of Christian nurture, the problem of "the Junior and the church" would have been solved long ago.

Two reasons for the failure of the church to follow Bushnell's leading are obvious. The old dogmatic conceptions of religious life had too firm a hold upon the minds of its members. They could not in a moment shake off what had been instilled into them

for generations. The pressure of conformity and the power of habit are so strong that it is only the heroic soul that dares defy an established custom, or to raise his voice against a prevailing opinion.

The other reason was the overemphasis that was being placed on evangelism. The revivals of Wesley, Whitefield and Edwards, scarcely a generation before, were still too near in point of time to be forgotten. Accounts of the wonder-working of the Holy Spirit were subjects of household discussion. So accustomed were folk to thinking of the mighty work of God that it was difficult to understand how one who could manifest such convicting and converting power would concern himself with leading a little child day by day nearer to the Christian ideal. In the light of God's redeeming grace, His keeping grace had been overlooked. Leaders could not realize that while it is the privilege of the church to seek the lost, it is her higher privilege to prevent the loss. The supreme purpose of the church during the last half of the nineteenth century was conversion; all her activities were dominated by it. The aim of the Sunday school, as expressed by Mr. Charles Reed in his report to the General Convention in 1862, was: "First see that the spirit is safe for heaven." With this end in view, for almost a century, great stress was laid upon teaching the Bible, and the results were little less than marvelous from the standpoint of memory. Instances are cited of pupils who could repeat chapters, whole books, and in some cases even the entire New Testament.

Nothing great is born without travail, neither is any great movement accomplished suddenly. It remained for the present generation to discover that knowledge "about the Bible" and "about God" is not sufficient, but that religious instruction must be accompanied by religious training. The child must be brought into close personal touch with the great spiritual forces of the religion of Jesus. We must face the fact that the childless church, like the childless family and the childless nation, is doomed to extinction.

V.

THE JUNIOR AND THE CHURCH OF THE PRESENT

"Suffer the little children to come unto me; forbid them not."
—Mark 10:14.

A **PRACTICAL Approach.**—The relation of the Junior to the church of the past is a matter of history. We have sketched that history briefly in order to impress the fact that, as a pendulum swings from one extreme to the other, the church has swung away from the child, and is now on the backward trend toward its former close intimate connection. Just where we find it to-day is a difficult question to answer. So diverse are the attitudes toward the question that no attempt toward dogmatic statements will be made. Some poignant facts secured by means of a questionnaire (see Addenda 4) command our serious attention. This questionnaire was sent to seventy-five churches of seven leading communions. The territory covered has for its extremes Chicago and New Orleans on the one hand, and Los Angeles and Richmond on the other. Churches with fewer than one hundred members, and churches with several thousands of members, were included. With these considerations in mind, we should be able to weigh the evidence and arrive at a

fairly just conclusion as to the present status of "The Junior and the Church."

The forty-one churches responding to the questionnaire reported a total of 3,129 children of Junior age (nine, ten and eleven years) in Sunday school. The largest number in any one school was three hundred; the smallest number was eight. Of those 3,129 children approximately 38 per cent. are members of the church, and 37 per cent. regularly attend the morning preaching services. Two facts revealed by my respondents in regard to church membership should possibly be mentioned. A Congregational church, reporting two hundred Juniors in Sunday school, explained that as a church they make no effort to enlist children in active membership until they are twelve years of age. This is almost exactly balanced by a Roman Catholic church, which considers all children born of Catholic parents as church-members.

Recognition for Church Attendance.—Only seventeen of the forty-one respondents reported any recognition for church attendance. One very significant evidence of the unsettled opinion along this line lies in the fact that no fewer than seven methods of recognition are in use. Eleven churches use the grading system in Sunday school and allow grades varying from 5 per cent. to 25 per cent. for church attendance. One minister mentions an occasional "boost" for the Juniors present at the morning service. Another simply keeps a record; still another has an honor-roll on which is placed a star for each Sunday's church attendance. One old-time Southern gentleman writes

that he recognizes the children by special attention and kindness. The most elaborate system is used by a Congregational Church in Los Angeles. All Juniors who attend the morning services for three consecutive months are publicly presented a "Church Worship League" pin. For the second three months, a year's subscription to "Everyland."

These various plans would seem to indicate that we are aroused to the desirability of having our Juniors in the service, but let us remember that only 41½ per cent. of those reporting make any recognition whatever of the children who attend the adult services, and that, aside from giving a grade on the Sunday-school card, notice is taken by only 14 per cent. of my respondents.

Juniors During the Preaching-hour.—Twenty-three of the forty-one churches reported that no provision was made for Juniors during the preaching-hour. These churches include 50 per cent. of the children we are considering. More than fifteen hundred Juniors are dismissed from Sunday school to go home if they wish. If they attend the preaching services, they do so of their own accord, for they are receiving no encouragement from the church itself.

Eight churches reported that special provision is made for the Juniors in the morning service. It is interesting to note that the same number of methods of doing this occur. They are as follows:

(1) Stories and illustrations are introduced into the sermon. The reporter says that the adults enjoy these as much as the children do.

(2) Occasionally Juniors are asked to sing a special song during the morning service.

(3) Juniors are in the service for a part of the hour. A story is told to them, after which they are dismissed.

(4) A short sermon is preached to Juniors, who then pass to the Sunday-school rooms for mission study or expressional work connected with the Sunday-school lesson.

(5) Reservation is made in the balcony for Juniors and Intermediates, who are dismissed after the story is told to them.

(6) Two churches using the Junior congregation plan permit the Juniors to attend the adult communion once each quarter.

(7) A record is kept by means of a card system. The card is punched to indicate the services attended by the Juniors.

(8) On one Sunday each month the morning service, including the sermon, is planned especially for Juniors.

The diversity of methods here would again emphasize our lack of unity of purpose and of opinion concerning the spiritual needs of Juniors and the way to meet those needs.

Junior Congregations.—Of the forty-one respondents, nine have Junior congregations. Five of these meet in basements, three in Sunday-school rooms, and one in an annex.

One church has not only a "Junior," but also an "Intermediate" congregation, and two graduations be-

fore the adult church is reached, and we have heard of a minister who plans to carry the grading of his church still further, making it as complete as that of the Bible school.

The Junior congregation services are of two types. The one corresponds very closely to the Junior Christian Endeavor or the Junior Epworth League, except that in those churches where the communion is observed every Sunday, it is included in the Junior Church program. The other type follows quite closely the adult service of its own communion. Outline programs of each type will be found in the Addenda, but a more careful examination of one of each may be of profit.

In this particular congregation two hundred children are enrolled. The superintendent writes that the ages included are "as young as will stay to thirteen years." They meet in the basement of the church during the hour of the adult service. After a song, prayer by an adult, and the communion service, at which senior elders and junior deacons officiate, the younger children pass to the Primary room for a story period. The Juniors present the program outlined in "The King's Builders." Whatever part of the time is not consumed in this is spent in graded classwork, supplementing that of the Bible school. The only element in this service that differentiates it from the Junior Christian Endeavor or the Bible school is the communion. A graduation service was held in this congregation in January. How these children are being taught to feel themselves a part

of the adult church is difficult for the writer to conceive.

The program which follows the order of the regular church service is made quite effective by one congregation that is fortunate in having an elder who is particularly adapted to this work. He knows children, and plans especially for the sermon to be delivered to them each Sunday morning. This is the rare case, however. By far the majority of those we have examined do not, in the judgment of the writer, have this type of supervision.

In some instances the children are organized into a "church with its own officers." As in the case noted above, the boys serve as deacons. While it is true that boys of this age like to hold office and to share responsibility, it is also true that "boys are boys," and not deacons by nature. They have neither the qualifications nor the capacities of Scriptural deacons. "You can not put old heads on young shoulders" is a familiar aphorism. It is hardly possible to imagine the apostle Paul appointing a ten-year-old boy as a deacon, even in a children's group. When Timothy was instructed to "let no man despise thy youth," he was not a child, but had spent years in the ministry as the companion of Paul himself.

Evaluation by Respondents.—The majority of my respondents were very guarded in their comments on the merits of the Junior congregation. Such remarks as "quite worth while" and "very satisfactory" occur, though one church reported that

the senior congregation had come to look upon the Junior congregation as one of its most valuable assets. On the other hand, three workers, having tried that plan, have discarded it as being impractical.

The defects reported include "too great a difference in the ages" (five to fifteen years are the extremes); "no rest period between Sunday school and the preaching service," and "failure to reach many of the pupils of the Bible school"!

Several workers offer the objection that it is difficult to secure attention. They say that children feel no restraint, and are either listless or indifferent, and that when taken into the adult service they show no reverence. Another criticism, coming from the workers themselves, is that those who have passed the Junior age decline to attend the adult services, and if denied the privilege of remaining in the Junior congregation do not get the benefit of any service. That this is more general than would seem is indicated by age limit. Some churches include in their Junior congregation children from eight to fifteen years of age. This range of years brings about a more serious criticism from the standpoint of graded worship. Is it any easier to plan for this group than for one composed of Juniors and adults? It would seem, in the opinion of the writer, better not to attempt graded service if more advantageous grouping can not be made.

One worker reports that many Juniors refuse to go upstairs to service even on special occasions, such

as "Rally Day" or "Decision Day," asserting that their church is downstairs. Are we then defeating our purpose? Are we training them away from the church? The above criticism would indicate that such is the case in one church at least.

Some Modern Experiments.—Noticeable among the modern experiments with Juniors is what may be called the unified or merger service. Three such experiments were reported. A typical example of this plan is that of the First Christian Church of Oklahoma City, Okla., where Mr. Abbott Book was director of religious education. On Sunday, Oct. 7, 1923, this new program for grades 4, 5 and 6, the Junior department of the church school, was inaugurated. Relative to it, Mr. Book says:

"As far as I know, it is the first of its kind to be put into operation in any church in this country. We were not satisfied with the Junior church. There was too much of a repetition of the work done in the Junior department; and under this plan we were getting nowhere. In fact, I first became disgusted with the Junior church idea in my work in Cedar Rapids some ten years ago, and during this time I have been made to feel more and more that the Junior church is not practical. The sixth-grade pupils, when they are promoted next October to the Junior High School department, will also be promoted into the regular morning church services. This will be so mentioned on their certificates."

The Junior department consists of an assembly-room equipped with pews built special size, twenty

classrooms, a library, map and picture room, with reference-books for use by both teacher and pupil. Children are not encouraged to prepare their lessons at home. At 9:45, on Sunday mornings, they go immediately to their classrooms with their teachers for a period of supervised study. They have access to all equipment before and during this study-hour.

Following the study-hour, the entire department is assembled in the auditorium for worship. This includes the communion, and frequently an invitation by the pastor, but the entire program is graded to meet the needs of Juniors, and at the same time it is as dignified as the adult service.

Next comes the recitation of the lessons prepared during the study-hour. Then an assembly period of thirty minutes' drill and memory work. This includes such portions of the Scripture as Juniors should know. The great hymns of the church are taught, being interpreted and illustrated frequently with pictures by the great masters. The work is closed at 11:45 A. M., either with a missionary or Biblical story by an expert story-teller or a dramatization of a Bible story by one of the classes.

Finances in this and other departments of the church school are managed on the envelope system used by the church. The boys and girls make individual pledges. A great many have pledged twenty-five cents for each Sunday.

Mr. and Mrs. Thomas Gordon were in charge of this department. With careful supervision, the programe were built around some great theme. There was

not the "hit or miss" system so frequently found in the church school.

An equally interesting, though quite different, plan in many respects was being operated at First Congregational Church, Toledo, O., under the supervision of Mr. Frank Duddy, director of religious education. The plan grew out of the dissatisfaction of parents and teachers with the lack of definite educational results in the conduct of the Sunday school. In the year 1919 a thorough survey revealed the faults common to the average Sunday school. No attempt to fix the blame, but every effort to remedy it was made. Seeking to solve the problem of overcrowding resulted in the organization of a Junior school to meet in the Parish House from 10 A. M. to 12 M. Formerly the entire school met from 12 M. to 1 P. M.

In regard to the teacher problem this solution was offered: "If the church wants to instruct her children, let her hire professional teachers and pay them. We will grade the school as in the grammar grades, and hire teachers who are experienced in each grade; then we certainly can count on regular and able instruction."

Twenty or more classes were combined into eight grades, children being grouped into classes corresponding to their public-school grades. Professional teachers were selected according to their fitness for each particular grade, and were offered remuneration at a rate little lower than the prevailing grammar-school teacher's salary. Substitute teachers were provided for each grade. These co-operate with the reg-

ular teachers, frequently taking charge of the grades in order that the same method may prevail at all times, and that the children may know both teachers.

The financial problem was solved by including in the church budget an appropriation for religious education. Thus the school was made a definite part of the whole church program.

The Congregational Church, as has been stated before, makes no attempt to bring its children into full church membership until after they reach the twelfth year. This church conceived the idea of preparing them through a period of eight years and kindergarten for intelligent membership. The school meets in three departments: Kindergarten, Primary, grades one, two and three, and Junior, grades four to eight, inclusive.

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For our present discussion we are most interested in the Junior department, which begins its session at 10 A. M. on Sunday. The first fifteen minutes are devoted to the singing of hymns. Under an expert teacher a new hymn is learned each Sunday, and is reviewed often enough to make the impression lasting. Responsive reading, prayer and the principal's story sermon occupy the next fifteen minutes. Grades four, five and six then have a forty-five-minute period of classwork, after which is a thirty-five-minute expressional period. Representatives from each grade tell briefly the story of the preceding week's lesson. Bible drill, memorizing passages of Scriptures and other supplementary material are included in this period, which is concluded with a missionary story

usually centering around one of First Church's eight missionaries.

The department (grades four to eight, inclusive) reconvenes at 11:45 for a closing hymn. The principal gives the benediction and the pupils sing the "Amen."

This program was inaugurated Oct. 3, 1920. Mr. Duddy, in "A New Way to Solve Old Problems," says: "From the first Sunday it has justified itself, and to-day the Junior school is as firmly a part of the church as is the morning service. It is the morning service for the children."

There is no doubt but that more efficient teaching can be done under circumstances such as these, and since their aim is to bring their children, through teaching, into full church membership, this plan seems admirably suited for that purpose. Other churches, with different aims, would not find it so efficient for their accomplishment.

A rather puzzling situation exists in one of our cities. A church with a membership of more than two thousand, having a men's Bible class of national reputation, reported two hundred children in the Junior department, 50 per cent. of whom are church-members, and regularly attend the morning services. Aside from the twenty-five points on the Bible-school credit card, no recognition is given for church attendance, nor is any provision made for the Juniors in the services. The superintendent reported that the Junior congregation plan was being considered, but that they had been so occupied

during a recent evangelistic campaign in "enlisting every one they could reach" that this had not been attended to as yet.

In striking contrast to the church just mentioned is a church not far distant from it. In the Junior church of the latter there are at present only sixty children; yet plans are being made for the erection of a beautiful Gothic chapel, seating four hundred, for the special use of this Junior group on Sunday morning. It would seem that the words of the prophet, "Where there is no vision, the people perish," needs no repetition to this leader.

Church Attendance Bands.—Several methods have been used to interest children in the regular church services. Among these are "Go to Church Bands," "Church Attendance Leagues" and "Church Worship Leagues." The most interesting of these that have come to the writer's notice is carried on under the designation "The Children of the Covenant," complete description of which is to be found in Chapter III. of "The Church and Her Children," by Hurlbert. This plan had its origin in the First Presbyterian Church, Cleveland, O., in October, 1897, and has been in continual use there since that time. It has been used with success also by the High Street Congregational Church, Portland, Me.

The plan begins with the "Cradle Roll." Parents are urged to bring their children to the regular services just as soon as these little ones can be reasonably controlled in a public assembly. They sit with their parents and are taught to enter into

the worship service and to listen attentively to the two Scripture lessons (one of these is always a story or a parable read without comment, but with special care), and especially to sing the congregational hymn. At the close of this hymn the children, from four years of age to eight or nine years, pass to the church parlors, where, under capable leadership, they have their own service. The Scripture lesson read in the adult service is made the subject of conversation, and is vividly reviewed by the leader. The hymn for the succeeding Sunday is taught. Then, after a recreational period, consisting of marching, singing, processional music and other exercises, the treat for the day is presented. A special story is told by some one skilled in this art. By the time this is through the adult congregation is singing its closing hymn. The parlor doors are partly opened. The children gather about the piano, and, after the benediction, sing one stanza of a hymn so as to be heard in the main auditorium.

At the age of eight or nine years, those who have learned certain portions of Scripture, hymns and chants, and have been orderly and regular in attendance, become graduate members of "The Children of the Covenant." These in the presence of the congregation receive Bibles and promise to read the same faithfully and to attend the church services regularly. They are given special attention and careful guidance with the view to bringing them into full church membership.

The Roman Catholic Church reported that they do not have any service corresponding to the Protestant Sunday school. Religious instruction is given by good Catholics in their homes every day. In their schools the first period each day is devoted to religion. The responsibility for church attendance is placed upon the parents. Not to attend mass is a sin that must be atoned for.

The Episcopal Church made a somewhat similar report. Family instruction and family church attendance are urged. No modifications in their services are made on account of the children. They are taught to follow the ritual and participate in the responses.

From the number and the variety of methods of securing church attendance on the part of children, it would seem that the church is thoroughly aroused to its responsibility in this direction. But when it is remembered that almost 60 per cent. of those responding to the questionnaire make no provision for them, the neglect is alarming.

This condition is not peculiar to America. The decline of church attendnace in England is attributed by "The British Weekly" to the pastoral neglect of children. Nearly all Anglican and Nonconformist churches have shown a falling off in the past year. Dr. Robertson Nicol lays the whole blame on pastors, who seem to make no effort to bring children into the fold.

"We may talk as we like about the forces that mitigate against church attendance," he writes, "but,

when all is said and done, the truth is that the pastoral heart is cooling and the work of the shepherd is not being done." He seems to find the activity of the clergy tending too much in another direction, for he adds: "If it were not otherwise, those responsible for our conferences and assemblies would tear up their programs, and know no politics and no theology and no criticism until the lambs were in the fold" ("Literary Digest," Vol. XLVI., p. 402).

We are in danger of forgetting that when Jesus said to Peter, "Feed my sheep," he also said, "Feed my lambs." The manner of feeding was to lead the flock to pasture where all were cared for together. The lambs were not permitted to "go home" after a half-day's feeding, but remained with the older sheep and the shepherd. In this age we too frequently delegate to the Bible school the responsibility for supplying the entire spiritual nourishment for our children.

"It is an alarming condition," remarks M. M. Davis, in the "Christian Standard," "that when the Bible school is fullest of children, the regular preaching service of the church has fewest of them. They throng the one, and we rejoice at its wonderful prosperity, but they avoid the other and we grieve over the prospects of Zion."

There is told a story of a little girl who witnessed her first baptism. The place of baptism was the cold, muddy, turbulent Missouri River, and the man to be baptized was a dear friend of the family. The child shuddered when she saw her friend go

into the water. She asked her mother why he had to be put under the muddy water, and was told that he wanted to be a Christian, and that it was necessary for him to be baptized in order to "join the church." No further questions were asked at that time, but she continued to be troubled, and the next day announced that she had decided to join only the Sunday school. In commenting on this story, Mr. Davis says: "This child seems to have a large progeny, for there are multitudes who are practically of the same mind, for, though they may be baptized, they do not attend the services of the church."

Here we find our problem, a serious one indeed. What is the solution?

VI.

THE JUNIOR AND THE CHURCH OF THE FUTURE

"And he took a little child, and set him in the midst of them." Mark 9:34.

UNDERSTANDING the Junior.—In the study of Chinese painting, a recent critic, M. R. Marguerye, justly observes that to appreciate it properly the westerner must forget his own mental preconceptions, and must throw overboard from his artistic education every critical tradition, and all the æsthetic baggage that has accumulated from the Renaissance till now. If this is done, the difference between eastern and western painting resolves itself largely into a matter of perspective. Their landscapes show no background, no middle distance. This criticism may justly be applied to our attitude toward the relation of the Junior to the church. We have not seen him as he really is, but only as he seems. We have seen our conglomerate of twenty thousand wiggles as he deports himself at church, and have been led to exclaim: "Away with him; he is disturbing our worship!" Perhaps, if we look at the situation fairly, we will discover that we are disturbing his worship. Mrs. Mumford, in "The Dawn of Character," very

aptly illustrates, by a quotation, this failure on the part of the adults to see the child's point of view.

"'I've often wondered,' says Mr. Dooley, 'what a little boy thinks about us that call ourselves grown-up, because we can't grow any more. We wake him up in the morning when he wants to slape. We make him wash his face whin he knows it don't need washing as much as it will later, and we sind him back to comb his hair in a way that he don't approve iv at all. We fire him off to school just about the time iv day when any man ought to be out iv dures, and so it goes. If he don't do any iv these things, or if he doesn't do them th' way ye think is th' right way, some one hits him or wants to. Talk about happy childhood! How wud ye like to have twinty or thirty paple issuin' foolish orders to ye, makin' ye do things ye didn't want to do, and niver understandin' at all why it was so? 'Tis like livin' on this earth an' bein' ruled by the inhabitants of Mars. He has his wurruld, ye can bet on that, an' 'tis a mighty important wurruld.'"

We have not understood him. We have judged him by what we could see in the foreground, and have failed to consider some very basic requirements of the balanced picture. We have seen ourselves, the adult members of the congregation, as the element deserving the greatest consideration on the part of the church. Our needs, our preferences, our comforts, have determined the order of service with little or no regard for the needs, preferences and comforts of the child.

What, let us ask, is the real purpose of the public services of the church? Is it to nourish and to fan into flame the spark of religion in the adult worshipers? Is the minister paid his salary to preach to men and women who have been church-members for years? Or is he to be a real pastor—a shepherd whose concern is as great, if not greater, for the lambs of the fold?

The Junior's Needs.—Laying aside our preconceived notions of the public worship for a time, let us consider fairly the needs of the child. When he comes to us he is endowed with all the faculties of nature—body, mind and soul. How these are to unfold in the early years is entirely in the province of his elders to determine. It is a matter of common observation that a child loves and believes before it thinks and acts. Faith and love, Pestalozzi thought, "are in the formation of immortal man what the root is for the tree." Given these two basic elements of religion, what is necessary in order to assist them in their normal development? Our answer will depend somewhat upon our definition of religion. Professor Pratt ("The Religious Consciousness") interprets religion as an attitude toward God. He states very definitely that it is not theology, but life; not a theory about a reality, it is a reality; not a feeling only, it means to be true; not morality, it imparts morality, but also involves a belief. Accepting his view that religion is life, a question as to the origin of spiritual life naturally arises. Just as isolated life is impossible physically, so it is spiritually. Society is made

up of individuals, and individuals are the product of society. By the process of imitation, suggestibility and sympathy, the individual becomes like society. The child is "submerged in a medium until he becomes permeated by it," he is "incipiently religious because of his instincts."

The Junior's Religion.—There are three particularly potent factors in the development of a child's religion: the indirect influence of actions of older persons; the direct teaching on religious subjects; the natural development of the child's mind. It was pointed out in our study of the Junior himself that he is intensely interested in, and a close observer of, actions of older people. He imitates those actions by an inescapable law, and by imitating those acts he comes to share in the mental attitudes that accompany them. Thus for growing children the outward expression of the religious attitude is not to be replaced by anything. Direct teaching is very necessary, but, to quote Pratt again, "the boy may be taught all the Thirty-nine Articles or howsoever many there may be, but if he sees in his parents and those about him no expression of reverence for a power greater than themselves, no sign of worship or of religious feeling in their conduct or their conversation, his religion will probably be of a very superficial sort. It is more important that he should imitate actions which are expressive of religious feelings and thus come to wonder, think and feel for himself, than that he should learn any amount of pious words." By living the Christ life in the presence of the child, and

by leading him to imitate that life, his spiritual development will be as normal as his physical and mental growth. This does not mean that he will never do wrong nor feel that he has transgressed God's law. It does not mean that the child will not, when he comes to the age of choice, make a personal decision to live the Christian life and consecrate himself fully to the service of Christ. It does mean, however, that the whole trend of the child's life will be in the right direction. It is but demonstrating the truth of Solomon's proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."

Religious Feeling.—The question of religious feeling in children is a very difficult one. There is as great diversity in this respect as in their physical and mental make-up. Many children of eight or nine years have intense, genuine religious feeling. With the majority this religious awakening comes a little later. Those who work with Juniors, however, will be ever on the alert for any indication of the approach of these "seasons of the soul," as A. Gage calls them, and seize the opportunity to direct into action this first impulse, lest it pass without fruition. There is perhaps no religious worker who has not in his experience met one or more persons who felt that early awakening, and, being discouraged on account of his youth, drifted entirely away from religious influences. The law of atrophy through disuse operates throughout the entire range of human interests—intellectual, moral, religious. "There can be no question that

intellectual sluggishness and moral and religious indifferences are frequently due to an atrophy of interest at those periods of life when the intellectual, moral and religious ideas and feelings are awakening. It is probably a literal, scientific fact that a child's interest in God or some phase of moral conduct is as completely subject to the law of atrophy as to the chick's picking interest or the child's interest in walking" (Dawson—"The Child and His Religion"). This same thought is contained in the lines from Shakespeare:

"There is a tide in the affairs of men which, taken at its flood,
leads on to fortune—
Omitted, all the voyage of their life is bound in shallows and in
miseries.
We must take the current when it serves or lose our venture."

Age at Conversion.—By scientifically gathering and tabulating data dealing with hundreds of cases of conversion, it has been discovered that there are what Mr. Albert Gage calls four main "seasons of the soul." Dr. Athearn, of Boston University, studied the ages of conversion of 6,194 persons scattered in forty-three States and representing five great communions. Of these, over 75 per cent. were converted before the age of twenty-five; over 50 per cent. were converted in the years of nine to fifteen; over 25 per cent. were converted in the years eleven to thirteen. And yet this was in a generation when 90 per cent. of all the church's funds and efforts were being spent in trying to win adults.

"Clearly we have here need for a constructive rather than a reconstructive program. Too long has the church waited until adult men have fractured their relations with the kingdom of God and built up attitudes and habits that have to be broken down before they can be reinstalled into the kingdom of God. The policy of reconstructing adult life delays its work at least a generation too long. Its methods are those of the physician who waits until the epidemic spreads, and then by remedial measures seeks to restore the curable to health, or the reformer who waits until anti-social acts have ripened into crime, and then by reformatory methods seeks to reclaim the recoverable; or the charity worker who waits until the economically inefficient have fallen into a condition of helpless dependency, and then doles out relief. The reconstructive method is too tardy, too inefficient, and too costly in human values. It expends its energy in gathering up the broken fragments of human lives and in making the most of the ruin. It keeps its accounts on the wrong side of the ledger. It is always hastening to overtake the work of the destroyer. If the church would conserve the priceless spiritual and human resources of the race, it must reshape its program. It must build character from the ground up" (Bower—"Educational Task of the L. C."). By the expenditure of 90 per cent. of our evangelistic effort and of our money for the winning and holding of adults, we have signified our acceptance of the fact that church attendance for them is desirable. Why is it desirable?

Why can not each one of us worship in the privacy of his own home? While private worship is very essential, and is not to be neglected, the public assembly is also necessary. The apostle Paul was a great psychologist. When he said, "Forsake not the assembling of yourselves together," he recognized the human need of the inspiration that comes from being in a crowd. Faith is reinforced by what Pratt calls the "sense of social confirmation." "It is hard to believe anything which every one else doubts, hard to cherish a feeling which every one else ridicules, and hard to resist a feeling or belief which every one else cherishes" ("The Religious Consciousness"). The very fact that the congregation is assembled indicates a certain degree of likemindedness. The participation in the same acts and attitudes strengthens the emotions by suggestion and auto-suggestion, and prepares the hearers for the message of the minister, so that they leave the services with renewed courage to meet the problems before them.

Junior and Adult Attendance.—If, then, the adult who has acquired the ability to weigh evidence and to form judgments needs this habit of church attendance to regularly refresh his soul and equip him for service, how much more does the Junior who has not that ability need it? He is controlled very largely by ideals. This is the time when he needs a maximum of adult companionship. It is highly desirable, then, in his religious observances he shall be associated with men and women of the highest religious type. Men who show forth in their lives

the "manhood of the Master." Women who sit at His feet and learn of Him. Where better can we find these than in the church services? Where will our Junior find better religious acts to imitate? This is the logical time to establish real connections between the child and the church, and to give him religious training as well as religious instruction. Religion is not as much a matter of knowledge as of attitude and feeling (1 Corinthians 13). This is the strategic time for habit-fixing. Professor Athearn has shown that the church-attendance curve drops sharply in the teen age. If the Junior does not acquire the habit while he is a Junior, the chances are that he will join the ranks of non-church-goers. The adolescent period is very often that of upheavals, mentally, physically—spiritually. If the habit of church attendance has been established during the less trying years, it will serve as a ballast when the tempestuous time arrives and will be a prepossession in favor of the return to the earlier, more settled attitudes.

Church-going Habit.—If we have established our contention that the church-going habit is desirable, the question then arrives: How are we to secure to our children that habit? Is the Sunday school the agency through which it shall be done? A visit to almost any one of our churches on almost any Sunday of the year will give us our answer. Stand on the corner of the street at 11 A. M. and see the great throng of children pass out of the church and away from the service of worship. As great as the

history of the Sunday school has been, thoughtful persons can not but ask, "Does the Sunday school train children away from the church?" We have been attracted by its slogan, "The Children's Church," and have overlooked the fact that if it is a school, it is not a church. The two have not and can not have the same purpose.

The purpose of the church as stated by one writer (Nelson's Cyclopedia) is fourfold:

(1) The worship of God.
(2) Fellowship of the saints.
(3) Teaching the truth.
(4) Redemption of the world.

The Sunday school is an agency of the church for more efficiently accomplishing its task of teaching the truth.

The Concern of the Church.—The first concern of the church, as of the family, is to take care of its own children and so prepare them that they may in turn take care of others. The child is the great objective of our teaching. Professor Betts very aptly states the matter thus: "Indeed, the child ought to be the objective of the work of the whole church. The saving of its children from wandering outside the fold is the supreme duty and the strategic opportunity of the church, standing out above all other claims whatsoever. We are in some danger of forgetting that when Jesus wanted to show His disciples the standard of an ideal Christian, "He took a little child and set him in the midst of them." We do not always realize

that to keep a child a Christian is much more important than to reclaim him after he has been allowed to get outside the fold" (Betts—"How to Teach Religion").

The Sunday school alone can not do this for the child. While it must have in it some of the elements of the church's entire program, its chief function is to give instruction. This special work is its only claim to the right to exist. It can not supersede the church. It is not only proper, but necessary, for the child to be in the sanctuary. Some would go so far as to say that it is more necessary for him, if it comes to a choice, to be in the sanctuary where the atmosphere is that of worship. Contrast, if you will, the average Junior department with that of the church, and choose the one most conducive to worship.

Is the Junior Provided For?—The Juniors, according to the respondents to our questionnaire, with but two exceptions, will be either in the basement or the annex—where their noise will not be heard. Too often bare floors, unsightly walls—furniture discarded from other departments, and out of harmony or proportion, make up the equipment. Who could be in a worshipful mood?

Now go to the sanctuary of the same church. There we find soft carpets, delicately tinted walls, elegant furniture, stained-glass windows, music from the great pipe-organ that seems an echo from heaven itself. The whole of our atmosphere is filled with worship—all this prepared for us older folk who

should have formed our habits, and no provision for arousing the worshipful attitudes in children, or answering the call of their souls for the beautiful, the good, the divine! Let us repeat: It is not only desirable, but necessary, that they be in the sanctuary.

Some of our modern leaders, recognizing the inability of the Sunday school to prepare children for church membership, have inaugurated the "Junior church" or "Junior congregation" as discussed in the foregoing chapter. This has the advantage of "grading" the church to the age and stage of development of the child. But will he come to the senior church any more readily as an Intermediate than he will as a Junior? In our opinion (and we have some prominent religious educational leaders on our side), he will not. His training in Junior church may have been all that could be desired from the standpoint of solemnity and order, but the fact remains that he will still be a stranger in the adult congregation after the Junior years have passed, and he will have the extra deterrent of adolescent disturbances.

The ordinary church service does not offer very much attraction for children. As was noted before, the church-attendance curve is sharply downward in the teen age. How can we prevent this? What means must we adopt to conserve our forces? In the language of a poster that is being used quite extensively: "What shall the church do to be saved?" and the answer comes back to us: "Build its program around childhood. Change the center from the adult to

youth, claiming life at its source rather than reclaiming it at its end. Build into the structure of young life the spiritual values necessary for its fulfillment. Turn into its own channels the great spiritual stream of youthful energy and enthusiasm now going to waste in barren places for lack of religious education and training of childhood."

Solving the Problem.—What will this mean with respect to our church worship services? It will mean the reconstructing of our program to take cognizance of the presence of the Juniors as well as adults in our congregations, and the modifying of our services in such a way that all shall receive spiritual nourishment suited to their various capacities and needs. We must take the church back to the method used by Christ and the early Christian church. We must cease to worry about the mud on our church carpets, the scratches on the pews, even the wiggling of our Juniors, and realize that they wiggle because they are alive, keenly alive, and alert to all that goes on about them. Bring him into our church—give him the most desirable seat, adapt our services to his needs and watch him grow.

Who is to take the responsibility for this? Just as the teacher is responsible for the condition of the school, so is the preacher responsible for the condition of his church. His special training, and his freedom from other activities, make him pre-eminently the one to assume the responsibility. It is necessary to remember that interest depends on comprehension. Almost any one of us will attend to a new

situation until the novelty wears off, but unless there is something to hold our attention after that we grow restless. In planning our church program, that must be kept in the foreground. Juniors are more on the alert than adults. They are freer from prejudices and much more responsive. They are reached through the eye-gate as well as the ear-gate. Their faculty for imitating and their high degree of suggestibility make it possible to utilize their activities. They will attend to anything that is worthy. The church service should be modified to recognize the presence of the children in the congregation. The church school is teaching the great hymns of the church and the devotional passages of Scripture. These can be used in the regular services so that the children can participate in them.

The elements of the average church service are:

(1) Praise.
(2) Prayer.
(3) Communion.
(4) Offering.
(5) Sermon.

The prayer of the average public service perhaps holds least interest for the children, and for the adult, for that matter. The minister or layman who is to lead the prayer would do well to ask himself a few searching questions ere he stands before the congregation. He is to lead them, not to pray for them. How many of those assembled really follow his leading? That will depend upon how well he understands their needs, their hopes, their fears, their

desires, and upon how well he can come to forgetting his own for the time being and lifting them by his spoken words face to face with the Father. Remembering this, our church prayers will take on such simplicity and straightforwardness that the children in our congregations will be made to feel that we are truly in the presence of God (Hurlbut, p. 56). We meet for the supreme purpose of worshiping God, and in this we have need for the greatest simplicity and directness.

The third element of worship is communion, or, as it is designated in some churches, "The sacrament of the Lord's Supper." It is sometimes argued that the child can not understand this, and should therefore not be permitted to touch such sacred things. To that argument we would offer this reply: The child lives in a world of idealism. It is easier for him, if properly taught, to come to the communion service in the right attitude than for the adult. He does not see the bread and wine as the adult does, but the loving Saviour who hung upon the tree. This calls to all that is best and noblest in him, and he responds accordingly—not in the same way as the adult, not in the way the adult would wish him to respond, but in the only way natural to him, in childhood's simple, beautiful, whole-souled way.

In the matter of offering, the Junior can share. His instinct for possessions—as manifest in his "collection"—can be utilized to establish the habit of regularly contributing to the support of the church. If this habit is fixed in one generation, we will have

solved our financial problems forever, for once let us realize the joyous privilege of sharing all we have, and we will never go back to the old method.

We come now to the last element of our service—instruction. That usually takes the form of a sermon. It is comparatively easy to modify the other four elements so that they are adjusted to the needs of the children. But when it comes to the sermon, many ministers decline to make the attempt. One successful minister, however, in commenting on this point, said: "I sandwich in my sermon stories, illustrations, etc. The children are quicker to catch an idea than the older folk."

Many older folk enjoy the stories as much as the children do. The preacher who can't get the viewpoint of the child is out of harmony with his calling. If he can not get the interest of young folk, he usually isn't interested in young folk.

The Master Teacher.—Jesus was the matchless teacher and preacher of all time. His sermons are so simple that a child can get strength from them, yet so profound that the wisest can not fathom all their meaning. He used the most ordinary every-day occurrences, things with which folk were most familiar, to impress the truths of His kingdom. He used the story extensively. Taking Him as a model, we will modify our services to provide something especially for the children. Some song, some familiar Scripture, a story to illustrate some great truth that needs to be built into the very fiber of our children's souls, so that when they come to the services they will

come knowing that the church desires them. That it is their church as well as ours.

Impression and Expression.—"We get out of a thing what we put into it" is a familiar aphorism, yet we are ignoring that principle in dealing with the Juniors. We expect them, through the teaching they are getting in the church school, to become members of the church, and when they do so we rejoice, feeling that our goal has been reached. True, one goal has been reached, but life is a constant progression or retrogression, and unless we set another goal toward which to work we will lose that which we have already attained. We must make the child feel that it is his church, that he has rights, privileges and obligations by virtue of his membership in it. In other words, we must teach him to put something into it that he may get something out of it.

What can he put into it? First of all, he can put himself. He can be made to feel that he will be missed if he is absent. Psychology teaches us that it is necessary, in order to form a habit, to repeat the act. The oftener the act is repeated the easier it becomes. There should be no deviation once we have set about fixing the church-going habit. Once we have him at the service, we must give him something to do. Some part that is especially for him.

Illustration.—In order to meet this need, the plan being pursued at University Place Christian Church has been worked out. For some time the minister

had been preaching a children's sermon one Sunday each month, but was not entirely satisfied with the results. He had discussed the question with religious education leaders, and when approached with our plan was quite willing to make the extra preparation necessary for the story to be told each Sunday.

Finally, the program was inaugurated. Special reservation was made for the Juniors and their teachers. Each pupil was given a copy of a "Record of Church Services and Attendance" (such record blanks may be secured from your publisher), to which additional questions may be added.

As a permanent policy, the note-books are not recommended. It was our purpose to use them for three months as an experiment in order to ascertain as nearly as possible what the success of our plan would be from the standpoint of impressions made on the Juniors.

Each note-book contained thirteen pages, and each pupil was asked to keep his own record. Too much has not been expected of them—they are just children—but we have attempted to dignify the keeping of this simple record by letting the children know that we expect them to get something out of each service. The results have been very satisfying to those who have been in touch with the experiment. (For further details, see Addenda 3.)

Scripture and Hymns.—On our program we have arranged to take time each Sunday morning, not only for a story to be told to the Juniors, but also for

them to repeat a passage of Scripture which has been taught them in the Bible school, or to sing one of the great hymns of the church. This gives them the feeling that what they are learning in one department of the church has vital connection with the other. A theme for the month has been selected to correspond with that used in the Junior department of the Bible school, and the song, the Scripture, the story, all are woven around this theme. It has been our observation that the church work all too frequently lacks continuity. There must be the element of unity in all we do in and for the church. There must be no conflict of interest, but one great common purpose of bringing our children up in "the nurture and the admonition of the Lord." What is needed is not so much uniformity of method as unity of spirit and purpose.

Plans Workable.—For several reasons the University Place plan commends itself to our favor. First among these is its adaptability to the conditions of the average church. The most of the plans worked out have been for the large, well-organized city church, having, if not a paid director of religious education, at least a number of trained and experienced leaders for each department. The plan as worked out in Enid can be used in any of the small, one-room churches, of which there are many in this and in other sections of the country. It requires no separate room nor additional corps of workers. It utilizes in the worship service material that is taught in the Bible school, and by bringing the chil-

dren into direct contact with the adult service it utilizes the force of example which is far more potent than precept in creating religious impressions and in developing religious habits. One very strong point in its favor is the absence of any external appeal. No reward is offered except that which comes from the satisfaction derived from the service itself. The incentive is from within the child's own consciousness. Every effort is made to establish in our Junior the feeling that the church is his church; that the service of worship is for him as well as for his elders, and that his presence or his absence from that service will be noted.

The Church and Its Future.—When the church thinks of the future, it must think in terms of the child. The child is the forward-moving point in which the past and the future are fused into one continuous ongoing movement. In the child lie hidden forces that shape the church that is to be. By deliberately controlling the experiences of the child the church of to-day creates the attitude, the points of view and the activities that determine what the character of the church of to-morrow shall be.

We must train in this generation the leaders of the next. With Professor Hurlbut we would say: "The demand of the hour is, indeed, for a league of worshiping children in league with God, in league with their parents, in league with the church, in league with the world mission of our age. The childless church is a doomed church. The vast majority in the heavenly land never had more than a

child's experience on earth, and heaven's arches ring with the songs of children. We need to get used to their voices in the great congregation on earth. Indeed, in their silence here the very stones cry out against us."

The author does not look with favor upon the Junior church idea. It can not cultivate the church-going habit in our Juniors. To form a Junior church is simply to add another "agency" instead of merging Juniors into the worship service of the church itself. The first of the following programs illustrates the ideal plan and practice.

VII.

PROGRAMS

Enid, Okla.—University Place Christian Church Juniors with Adults in Church Service

(Preceded by Bible School, 9:45-10:55 A. M.)
Worship, 10:55 A. M.-12:00 M.

Prelude—Pianist plays softly, but distinctly. Choir, Juniors, and all deacons and elders who are to officiate in the communion service, form rank during the prelude.

Processional—If only one door is available, choir enters first, followed by Juniors, then by deacons and elders. If three doors can be used, all enter simultaneously. Congregation rises as choir enters. All remain standing until after the prayer and response.

Call to Worship—Ps. 100:4, 5. (Spoken by the minister.)

Gloria Patri—Sung by all worshipers.

Invocation—By minister.

Response—"Bow Down Thine Ear"—574 in "New Praise Hymnal." (Sung by all worshipers.)

Junior Hymn—"We've a Story to Tell to the Nations."

Scripture Lesson—Matt. 4:17-25.
Communion Service.
Hymn—"Break Thou the Bread of Life."
Offering.
Choir Anthem.
Story for Juniors—"The Lunch that Was Shared."
Prayer—That we may be ready to give "what we have" to the Master.
Sermon—A Call to Service: "Follow Me."
Invitation Hymn—"Give of Your Best to the Master."
Announcements—(If necessary. It is better to have a bulletin).
Benediction.
Postlude—This program necessitates a shortening of the sermon, but this is found agreeable to the adults as well as to the Juniors. The minister soon becomes accustomed to saying briefly what he has prepared, and the very brevity is to his advantage. A few points strongly emphasized make a more lasting impression than many points touched lightly.

Junior Department, Baton Rouge (La.) M. E.

Quiet Music.—Handel's "Largo."
Correlated Period.—(During the correlated period the children are under the direction of their teacher. This period is for information related to the lesson.)
("True-hearted, Whole-hearted," played as pupils march into assembly-room.)
Bible Drill by Superintendent.

Fellowship Service.—Superintendent calls names of those who have had birthdays during the past week. The birthday pupils come forward. The superintendent prays: "Dear Father, we thank Thee for the years Thou hast cared for [names of pupils who have had birthdays]. Help them to 'grow' in stature, in wisdom and in favor with God and man.' May they be doers of Thy word. Amen."

Worship Period.

Superintendent.—"Who shall ascend into the hill of Jehovah, and who shall stand in his holy place?"

Juniors.—"He that hath clean hands and a pure heart, who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully."

Hymn.—"Come, Thou Almighty King."

Offering.

Superintendent.—From whom do all our good gifts come?

School.—"Every good gift and every perfect gift is from above, coming down from the Father."

Superintendent.—Since God has done so much for us, what can we do for Him?

School.—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Offering Brought Forward.

Offering Hymn.—"We Give Thee but Thine Own." Expressing thanks through song.

Second-year pupil tells the history of the Doxology. School sings, "Praise God, from Whom All Blessings Flow."

Another song of thanksgiving that has been used for many, many years is Psalm 100.

Let us repeat it from memory.

Let us bow our heads in prayer. "Our heavenly Father, we are glad that we could come to Thy house this morning to praise Thy name. We thank Thee that we are well and strong. Bless those who could not come this morning. Help each of us to so live that others may know that we have been with Jesus and learned of Him. We pray in Jesus' name. Amen."

("True-hearted, Whole-hearted," played as pupils march back to classroom for lesson study.)

Lesson Period.

Closing Service (quiet music).

Dismissal.—School sings "The Lord Bless Us and Keep Us."

Junior Department, Oak Park (Ill.) Congregational

1. Hymns—Adapted to Junior's life; as:
   Special Leader—"In Christ There Is No East or West."
2. Prayer—Written by the Juniors:
   "Our Father, we thank Thee that we are Thy children, and that we have parents here who provide food, clothing and education for us.

We thank Thee for our church and for our own department; and we thank Thee, too, that we live where we may know the trees and flowers and big out-of-doors. May we realize that there are many children all over the world who have not these things, and that we may share with them. Help us to grow more like Jesus in every way. Amen."

3. Offertory Service:
   (1) Piano.
   (2) Leader—"Freely ye have received from your heavenly Father, freely give."
   (3) Classes—"What we have, that will we give unto Thee."
   (4) Offertory Song.
   (5) Prayer (with bowed heads)—"Our Father, we thank Thee for the happiness of giving; help us to share Thy gifts with our brothers and sisters. Amen."
4. The Story—This year taken from Hanson's "Travel Book for Juniors."
5. Hymn.
6. March to classes after announcements.
7. Piano.

Junior Department, Los Angeles (Calif.) Congregational

9:30—Quiet Music (leading to rising chords).
All sing (standing)—"Enter into his gates with thanksgiving and into his courts with praise."

Superintendent—"This is the day which Jehovah hath made."

School—"We will rejoice and be glad in it" (or some other Scripture sentence).

All (still standing)—Repeat from memory some Scripture—twenty-third Psalm, 100th Psalm, Christmas or Easter story or Beatitudes.

Chords. (Be seated.)

Hymn of praise.

Story—Told by superintendent (missionary, ethical or good citizenship).

Prayer—ending usually with Lord's Prayer in unison.

Prayer response (softly), heads bowed.

Hymn (appropriate to theme of story).

Recognition—New pupils, birthdays.

Offering service.

10:00—March to Classes.

10:30-10:45—Closing Period, Bible Drill, Announcements.

Juniors are in regular church service for forty minutes. A children's sermon is always preached for them, at the close of which they are excused. At that time some go directly home. Others who must wait for parents (we are a downtown city church, and many of our children are not permitted to go home alone) return to the Junior room, where some adult is in charge, reading to them or playing some Bible game. At times some excellent handwork is done at this time, such as articles for missionaries or scrapbooks for children in hospitals.

Shreveport, La.—Noel Memorial M. E.

Theme—"The Bible—Faith."

Quiet Music—"The Rosary," by Nevin. The first chord a call to order. Last chord, all stand.

Hymn—"Morning Praise," "Hymnal for American Youth."

Heads bowed, all repeat:

"Before my words of prayer are said
I close my eyes and bow my head;
I'll try to think to whom I pray,
And try to mean the words I say."

Prayer by Superintendent, closing with "prayer response" by Juniors.

Hymn—"Sing Them Over Again to Me—Wonderful Words."

Show of Bibles.

Bible Salute.

Memory Verses, or what the Bible teaches us. Luke 6:31; Prov. 24:29; 2 Tim. 3:16; Eccl. 9:10; Matt. 5:16; Ps. 25:4; Ps. 100:3; Acts 20:35.

Hymn—"The Bible," "Lamp of Our Feet."

Talks by Two Juniors:

"Our Bible: How It Came to Us."

"Our Bible: What It Will Do for Us."

(Superintendent aids in seeing that the Juniors are properly trained before giving these talks. For instance, in the second talk, emphasize the thought that the Bible teaches us about God, it makes us love Jesus and want to do His will.

Sentence Prayers by Juniors (that we may read God's word day by day, and learn to love it more).

Offering Service—Short prayer that God may bless our offering or sing offering song in "Junior Hymns and Carols."

This was the first program of four used in a month on the same subject. At close of this worship period, we decided to deny ourselves and bring an offering each of these Sundays and to send the amount collected to our own missionary in Korea to buy Bibles for those in his school who were not able to buy them. We sent $18 and had a lovely letter of appreciation from Mr. Deol in Korea, which, of course, made our Juniors very happy.

Our aim in department is to have every Junior who is promoted to Intermediate department a member of the church, and most of them always are. We have special decision services at Easter.

Long Beach, Calif.—Christian Bible School

9:25-9:30—Soft music for assembling from processional periods in classrooms.

9:30—1. Patriotic Opening.

(1) "The Star-Spangled Banner."
(2) Flag Salute.
(3) "America."
(4) Christian Flag Salute.
(5) "Fling Out the Banner."
(6) Prayer.
(7) Response, "Father, make us loving," etc.

2. Two or Three Spirited Songs.
3. Birthdays. (Prayer by teachers or pupils and their favorite song and birthday button.)
   New pupils. Greeting and welcome pin.
4. Offering. The representative of each class brings basket to front. Each repeats giving verse, and marches to secretary's desk to offering song. (I find this saves at least half the time needed when taken in class, and much of the confusion; also, it is more worshipful, as not a sound is heard above soft music played while basket is passed in class.)
5. Special.
   (1) Missionary story, or—
   (2) Class stunt (surprise by a class in way of dramatized song, solo, chorus, etc., not to exceed three minutes).
   (3) This month a splendid reader has created intense interest in a continued story, always stopping at a place where attendance next Sunday is necessary.
   (4) If near a special day, we cut time on something else and have something appropriate.
6. Announcements.

10:00—Standing chords and march to class.

Oklahoma City, Okla.—Epworth Methodist

Offering Service.

All—"Take ye up from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it."

Offering brought forward.

Prayer Hymn:

"Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours the will, the faith, the thought,
The rest, O God, is in Thy hand."

Theme for Morning—"Christian Citizenship."

Call to Worship—(All).

"Let justice roll down as waters, and righteousness as a mighty stream. Righteousness exalteth a nation; but sin is a reproach to any people."

Hymn—"America the Beautiful."

Scripture—Deut. 8: 1-10.

Hymn Prayer—No. 243 ("Hymnal for American Youth").

Conversation about Christian citizens.

Short stories of outstanding Christian citizens—General Foch, Harding, Woodrow Wilson.

Prayer.

Hymn—"America."

Benediction—(All). "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Note.—This was the program for departmental worship, Sunday-school hour. It was planned before Mr. Wilson became ill, but his illness and death a few hours later made the service very impressive. Special occasions thus may be observed.

Oklahoma City, Okla.—First Christian

(Pages refer to "Junior Hymns and Carols"—Leyda.)

Quiet music, ending with chord as signal to rise.

PRAISE SERVICE.

Opening Sentence, p. 5.
Prayer.
Hymn—"Morning Hymn," p. 9.
Superintendent—"Make a joyful noise unto the Lord, all ye lands."
Pupils—"Serve the Lord with gladness: come before his presence with singing."
Superintendent—"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."
Hymn—"Enter into His Gates," p. 7.
All—"His mercy is everlasting; and his truth endureth to all generations."—Ps. 100.

PRAYER SERVICE.

Superintendent—"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."—Ps. 145:18.
Pupils—"Be careful in nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6.
Sing—"Prayer," p. 8.
Prayer, or sentence prayers.
Response, p. 8.
Communion. (See p. 49.)

Offering Service.

Superintendent—"Ascribe unto Jehovah the glory due unto his name: bring an offering, and come into his courts."—Ps. 96:8.

Boys—"Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9:7.

Girls—"Freely ye received, freely give."—Matt. 10:8.

Hymn—"Why We Give," p. 15.

Offering.

A Suggested Merger Service.

(Junior Congregation Program.)

9:30—Prelude.

Call to Worship (change quarterly, such as 117th Psalm).

Opening Hymn (Doxology).

Lord's Prayer.

9:35—Class recitation of last Sunday's lesson.

9:55—Written work, directed by superintendent of department (classes in one room more for assembly work, and one side of room where chairs are so arranged).

10:25—Class supervised study, next Sunday's lesson.

10:45—Physical exercises—deep breathing.

10:55—Memory hymns.

11:10—Bible-drill work.

11:25—Communion hymn and communion (adult elders).

11:40—Missionary or special story.

11:50—Adjournment.

VIII.

ADDENDA

SUGGESTED STORIES

THE Bible contains the best stories, but sometimes a story from other than Bible sources carries valuable truth and is intensely interesting. The best of the Bible stories have been adapted by good story-writers. We suggest the use of stories of both types. Fine examples are those to be found in "Rules of the Game," by Lambertson: "The Lunch that Was Shared," "Moc's Coals of Fire," "The Hero of Labrador," "A Hero of Distant Seas," "The Man Who Was True," "A Cup of Cold Water," "Peter Finds His Courage" and "When a Nation Played the Game."

Henry Van Dyke's story, "The Lost Boy," is excellent.

J. H. Shonkwiler has written and illustrated the stories of Joseph, Moses, David and Paul. They are admirably adapted to Juniors and are wonderfully adapted as gift-books from teacher to class.

The following is an excellent missionary story of the type we have in mind:

How the Artist Forgot Four Colors

Once upon a time a very beautiful church was being built, and before it was done all the people

said: "Now the time has come to get the very finest artist in the world to make us a wonderful picture in glass, for our stained-glass window over the choir."

So, as grown-up people have a way of doing, they left it to a very wise committee to choose the artist and the subject of the picture. Because the name of the church was to be "The Church of the Christ-child," they wanted the picture to be about little children, so they chose as a subject that lovely hymn we sometimes sing in Sunday school:

"Around the throne of God in heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band, singing:
Glory! Glory!
Glory be to God on high!"

You know how an artist works, don't you? With a great big sheet of white canvas and a queer oval thing called a "palette" for his colors, with a hole for his thumb—just like the card pictures you have in your hand? Well, our artist painted and painted and painted, day after day, until he made what he knew was the very best picture he had ever painted, and he loved every inch of that canvas: for there was Jesus, and all around Him the dearest, loveliest, happiest children you can imagine, singing—oh, you could almost hear them singing, "Glory! Glory! Glory Be to God on High," as they stood around the Saviour with their golden heads thrown back and their sweet, white throats full of beautiful music!

The artist was perfectly delighted with his work, and, as it was all done, he sent word to the wise committee to come the next morning to see it, to be sure they liked it—before he started the glass window picture, you understand?

Then he went to bed. And he went to sleep, still very happy over the finished picture in his studio. But in the middle of the night he was quite sure he heard a little noise in the studio where his precious picture stood . . . he listened . . . yes! he knew he heard sounds there! So he got up and hurried in, and there he found a Stranger with His thumb through the artist's palette, actually painting on the artist's picture!

The artist rushed up, crying: "Oh, stop! Stop! You are ruining it! You have spoiled it—and alas! alas! the committee is coming to-morrow morning."

The Stranger turned calmly around, and just as calmly He said: "When I came in the room I saw that you had spoiled it yourself, so I am merely making it right. You had five colors left on your palette; why did you use only one color for the faces of the little children? Who told you their faces were all white in heaven?"

The artist looked surprised as he tried to think: "Why, no one ever told me, Sir, but I always thought of it that way!"

The Stranger smiled kindly: "But, now, of course, you see how wrong you were. I have simply used these other colors and made some of the faces yellow, and some brown and some red and some black, for

these little ones have come from many lands in answer to my call—"

"Your call?" asked the artist, puzzled, "What call was that, Sir?"

The Stranger's wonderful voice replied in words that sounded strangely familiar: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then the artist knew that the Stranger must indeed be the Lord Jesus himself, but, even as he knew it, the Stranger was gone, and the artist was alone facing his changed picture. And as he looked he smiled happily: for there were some dear little yellow children with slant-up eyes, and he knew they were singing "Glory! Glory! Glory Be to God on High" in Chinese! And next to them were quaint little brown children with great brown eyes, and next to them black children, and next to them dear little red children—the happiest, loveliest lot of children—and white ones too!

The artist looked and looked, he was so pleased picking out where the children came from. "You came from India, you dear little brown fellows with turbans, and you cunning brown girls in gay shawls! You brown boys with red caps are from Arabia; and you little black children—you're from Africa; while you red ones live near me right in America—you're American Indians." It seemed as if he kept on standing there looking and looking, and loving it better and better all night long . . . when all of a sudden he woke up, to find the morning sun shining in

the window, and there he was: in bed! He simply could not understand!

He rushed into the studio, and there stood his picture—and all the little faces were white, just like yours! Then he knew he had had a dream, but such a beautiful dream he could never forget it again.

You will remember that the committee were coming that morning to judge the picture, and oh! how he worked trying to make it look exactly the way the Stranger had made it look in his dream—and, sure enough, one by one quaint little yellow faces with slant-up eyes, and little brown faces with great brown eyes, and smiling black faces with smiling eyes, began to appear, and that picture became just as lovely as the dream picture had been.

Then the wise committee arrived, and they loved it, right off! only, of course, they used big, long words about it, the way grown-up people do: "Captivating!" and "Entrancing!" "Fascinating!" "Such marvelous characterization!" And oh, dear me! a great many other equally big words, but one sweet, quiet lady, the mother of lively little boys and girls just like you, said, with a happy sigh: "Why, it's God's family at home with Him, isn't it? I love it!"

And I think God's family will always mean all those five colors to you and me, will it not? In Christ's kingdom there is neither race nor color, but all are meant to be one in Him.

—Reprinted from "Missionary Stories for Little Folks," Primary, by Margaret A. Applegarth, by permission of the publishers, George H. Doran. Company.

THE JUNIORS' REACTIONS

The foregoing programs were used at the University Place Christian Church. The co-operation of the Junior superintendent and teachers had been solicited and secured. The Juniors themselves had been told several months in advance that some such program was being contemplated, and were ready to enter heartily into the plan from the first Sunday of its inception.

There are in the Junior department six classes in which are enrolled forty-eight pupils. On the day we began our experiment there were twenty-four present at Bible school, only three of whom did not remain for the preaching service. These three had not known, before leaving home, of our plans for the day, hence had not arranged to attend the service.

During the nine weeks following this program, in spite of two snowstorms, an epidemic of measles and three rainy Sundays, the attendance of Juniors at Bible school was twenty-one, and 90 per cent. of those present at Bible school remained for the preaching service.

On the first Sunday one of the Junior boys, who for some time had been considering the question of becoming a Christian, reached his decision and made the confession at the close of the service. Three others came into the church soon after this special effort to establish the church-going habit was begun.

As to the records, it is safe to venture that they have been kept with as fair a degree of accuracy as

would have been done by the average adult members of the congregation. Especially is this true of the third-year (sixth grade) pupils, several of whom give quite complete information in each desired instance. It must be remembered that, as a permanent plan, the note-books are not recommended, neither is the reservation of seats nor the special song, it being considered better to teach Juniors to sit among the adults and to participate in the services just as the older ones do. But, for our purpose, the note-books have served admirably to bring out the fact that Juniors do get a great deal more from the services than we have been giving them credit for. Some typical quotations will illustrate this fact.

"I liked the story to-day because it teaches us to share what we have, even if we have only a little."

"The story ["The Lunch that Was Shared"] teaches us to give to Jesus whatever we have."

"The story of the little Indian boy teaches us to be kind to our enemies and do them good."

"I like the story of the missionary doctor because he preached Jesus and healed the sick."

"I liked the prayer best to-day."

"I liked the communion service because it is the most sacred part of the worship."

"I liked the Junior hymn, because we had practiced it and all the Juniors sang."

"I liked the sermon best because I joined the church to-day."

Some thoughts the Juniors got from the sermon are as follows:

"The text was 'Thy word have I laid up in my heart.'"

"The robbers took the man's gold, his coat, everything but his Bible."

"Let us grow nearer and closer to the Lord."

"Take Jesus Christ for your helper."

"The twenty-third Psalm is like a nightingale because it sings sweetest at night."

"Let us bring every thought into captivity to Christ."

"There are lands that need the Bible. Who will take it to them?"

These, and similar statements, together with the whole attitude of our Juniors toward the church, have convinced us that the plan is eminently worth while. The Juniors themselves are quite enthusiastic. We feel that we have passed the experimental stage, and are launched on the way toward fixing in our Juniors the church-attendance habit.

A QUESTIONNAIRE

On the Relation of the Junior Child (ages 9-11) to the Church

1. How many Juniors in your Sunday school?
2. Do you have separate departmental worship?
3. Give on reverse side of questionnaire a sample worship program.
4. How many Juniors are church-members?
5. How many Juniors regularly attend the morning church service?
6. What recognition is given for church attendance? (Answer in detail, please.)
7. What is done with Juniors during the preaching hour? (Please check the plan you use.)
   (1) No special provision made for them.
   (2) Special provision made for them in the morning church service.
   (3) Any other special provision—what?
   (4) Separate Junior congregation.
      a. Where does it meet?
      b. What ages are included?
      c. Any kind of graduation to Senior church?
      d. What per cent. of those graduated attend the church services regularly?

e. Do you consider your plan entirely satisfactory?

f. What, if any, are its defects?

8. Please give on reverse side of this questionnaire a sample program for (2), (3) or (4).

9. Sign your name and official position in church and school.

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